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SELF-CONSECRATION.

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IT is common to represent Jesus as leaving the infinite serenity in which he dwelt, and, moved with a Divine compassion, taking upon himself the form of man and the varied endurance of life, that so he might bring man out of sin. That may be good poetry, but it is not good truth. On the other hand, I do not think that the bald idea of Jesus as one "sent," though a nearer, is quite the whole, truth. It is so that he speaks of himself, and so that his disciples speak of him. But there was a certain *voluntariness* about his mission which we lose sight of when we regard him as simply the follower of an inexorable law, and only coming to man's help because he was "sent." I cannot fathom Divine council, and determine by what *e*lection or *s*election Jesus was commissioned; but this I feel, that the commission, the appointment, did not alone constitute him the Messiah. He did not come as a king's messenger comes, as an envoy of an empire, solely at command. There was a deliberate and conscious acceptance of the office; and this, not in the mere boy-resolve of the Temple, or the secret struggle and purpose of the desert, not by baptism in the Jordan, but by going out into life

and carrying the spirit of self-sacrifice into every thing, — else "he had not been a man in God's idea of manhood; for the idea of man which God had been for ages laboring to give, through a consecrated tribe and a consecrated nation, was the idea of a being whose life-law is *sacrifice*, every act and every thought being devoted to God." His whole life was proof of his declaration, "I sanctify myself." To have been merely *sent* made him a servant, at best a later Moses; but to *accept* the mission made him a son, — Jesus, the Christ.

Every man is "sent" into the world; but not till he consciously, deliberately, accepts his mission can he become lifted up into the great heirship with Christ: not till then is he a "son." The act of sending, on the part of God, must be supplemented by the act of acceptance on the part of man. The acceptance must be without reserve. Not only must he take God's gift of life, but he must give life to duty; not merely must he surrender himself to the Divine will, which is compulsion, but he must consecrate himself to the Divine love, which is choice. This is the complement to God's act, without which it cannot be complete. It makes no odds what other consecrating there may have been, what setting apart of parent or of church, what dropping of water, what imposition of hands, what repeating of catechism, what signing of creed: it is all formal and valueless until the man have set himself apart in solemn, secret self-dedication. Balaam and Jonah and many another have been appointed to great duties, have been solemnly put aside for special work, yet have utterly failed to do it, because there was no inward consecrating, seconding and sealing that of God or man. The descending of the spirit upon Jesus, or any other appointing of God, had availed nothing to make him the world's Redeemer, had he not consecrated himself. It was the spirit in him, meeting, co-

operating, blending with the spirit from on high, that gave him the power to become Son of God: it is that in us which shall lift us to be sons.

Self-consecration, the giving of one's self up to the service of God, is a grand, decisive, voluntary act of the soul, striking at the root of all worldliness and selfishness, and accepting without reserve whatever God may order to be done or to be borne. It is the putting side by side what the world has to offer and what God has to offer, the striking the balance between the two, and the unreserved acceptance of the offer of God. It is the conscious and free acceptance of the high destiny God lays before his children; the resolve to dedicate wholly body and mind and heart as a reasonable, holy, and acceptable sacrifice. It is the entrance into the spirit of Jesus, and the carrying of that spirit out into all the details of life, in devotedness to man and devotion to God. It is the full *at-one-ing* of the two wills, the reach of the spirit in man after the spirit of God, the approach of the finite toward the Infinite, — the soul's eternal task and grandest privilege. It is not an act of the will alone, one single, great resolve, — the vision of the Mount, — the luxurious, beatific attitude of faith and hope and longing into which secret prayer and thought sometimes throw us, when we taste angels' food, and feel as if the kingdoms of the world were already at our feet; not the transfiguration, but the after duty, the coming in cooler blood down amid the things of earth, the meeting and casting out of the kind that only goes out by the spirit's fast and prayer. The true law of every life, the only law of life, is consecration; and "consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and meditation, and saying, 'There, I am consecrated.' Consecration is going out into the world where God Almighty is, and using every power

to his glory. It is simply dedicating one's life, its whole flow, to his service."

The failure of man so largely in the true life is because he will not comprehend what an *utter* thing consecration is, and how *utterly* impossible the kingdom is without it. The difference between a man who has consecrated himself, and the man who has made up his mind that on the whole it it is better for him to lead a correct life, is as the difference between fiction and fact. Nothing can turn the man consecrate. Like Paul, he counts all loss gain; and the catalogue of pains and penalties is but his inspiration. What would deter others stimulates him: what would dismay, confirms. No high endeavor, no grand result, comes otherwise. It is the man rising to his native height, doing all things through the Christ strengthening him; the man no way lukewarm, but kindling with, possessed by, "the enthusiasm of humanity," and so treading down all intervening obstacles, till, more than conqueror, he wins "that crown with peerless glories bright."

I know just what every one says down in his heart as he reads this. I know how we shrink from such deliberate surrender of ourselves, our *all*, to God's law; and I know how utterly life fails of its grandeur, how it loses the promise in this, and its hope in the life to come, because this *one absolutely necessary thing* we will not do. We are willing enough to serve God, if we can only make our own reservations. Rebels so gladly take the oath of allegiance. But it is the reservation that kills the quality of the loyalty: it is the reservation that makes of us, not followers of God, as dear children, but timid and time-serving and unreliable slaves, — in the thing easy, the thing convenient, the thing in which we see immediate reward or penalty, obedient; but when the pressure comes, and the whole man is called on, when a cross is to be borne, hesitating,

half faithful, or recreant. There are times of tribulation in every human experience, often unrecognized by other men, — things in our inner secret lives, as well as of our outward and visible, — when nothing can stand but the soul which is *all* God's; there are times when men terribly fail, when the disaster of their moral overthrow is broad and deep. It is only the old story. The house is built upon the sand. The life is not riveted into the core of the rock. There has been some reserve in the consecration, — a secret flaw, which at the test-moment betrays itself, and wrecks the man.

We do not want to be at the mercy of flaws. In the metal thoroughly welded they need not be. Make self-consecration thorough, and the gates of hell cannot prevail.

How am I to make self-consecration thorough, — how get my grapple in the heart of the rock, — how secure myself against flaw?

1. By making your consecration *complete*; by reserving nothing to yourself; by giving all to God. The curse of the soul is its habit of *halfness*. Life everywhere bears melancholy witness to the fact. In the things of the higher life, it is specially disastrous. Whose conscience does not condemn him? Who does not shamefully halt at the very crisis-point, — retreat at the moment that he should charge? Who has not again and again turned abruptly from his prayers, his resolves, his hopes, his only relief a panic cry, "God have mercy!" as there starts in his soul the conviction that after all it is only half service that he offers; that there is behind another, blacker half, stubbornly refusing to be surrendered? What sighings, what upbraidings, what conscience-frights, at these too frequent revealings! and then what a lapse again into the old way, into the death-bondage! Man's soul must be in daily peril, unsafe in its safest hour, so long as he cannot yield this other half, so

long as he will not make consecration a thing in every way complete. Sin must be master so long as man shall be renegade. The whole man-power is not out, in use, the whole power to do, the whole power to resist, and so there is ever this wretched failure, nursing ever the deadly, growing skepticism as to man's ability to be what God demands and Christ enjoins. Man's infidelity neutralizes Christ's example, and thwarts the Divine purpose; and the second coming of the Saviour in the renewed life of his disciples is hardly more than a far-off dream of a few waiting Simeons and Annas.

2. And, next, consecration must not be mere resolve. The most obstinately resolved is not self-consecrated. In mere resolve, we have only the human elements. The Divine partner is omitted, — that Being whose silent, special partnership is the real capital in the enterprise. When the unjust steward says, "I am resolved what to do," there is no quickening sympathy in us. We are not roused. It is a man's word: there is no God in it. But when the Christ says, "I sanctify myself," or Paul declares, "This one thing I do," you find yourself unconsciously aglow, and a kindred spirit in you, and you know that they will do until the end; and you feel that your doing lies that way. The resolved man is the man alone: the consecrated man is the man with God.

3. Self-consecration is not a single act, or fact in the past, — a definite thing to be referred back to; it is not an act, an impulse, an emotion, a sentiment, but a principle brought and laid upon the altar of service, to be constantly re-placed, re-sanctified, as the show-bread of the table before the altar. It was this perpetual renewal of the early vow that made Jesus the all-conqueror; not in Nazareth, not in the Temple, not at the Jordan, not in the Wilderness only was his consecrating, but in every deed of love, in

every word of truth, in every mountain prayer, in every midnight vigil, in every buffet of man, and every travail of his soul. Renewedly dedicated was he, not by any new Divine outpouring, but by ever-new outgoing of his spirit toward the Infinite, and ever-helping love.

4. Nor is it merely the consecration of ourselves that is needed, — our hearts, our thoughts, our principles; but the consecration of what is ours, the results of gifts God has made us in the beginning, the using of his talents. The man of intellect should consecrate his brain to God, and, dying, be able to say that there is no line he could wish to blot, no sentiment he could desire to suppress; the man of ingenuity should consecrate his gift, and let the cunning of his hand labor nowhere that it will not bless man or help God. The artist, the discoverer, the man of science, and every greater or humbler man, is bound to use his ability as a Divine trust, and see that it glorify not himself, but God; and he who has money and makes money is bound, with no niggardly dole, to give it freely out to God's service, — not to hug it or to squander it, but to remember that it is the *only gift of God of which he cannot take something away;* that it is the gift of God by which he can do much good; and that it is the mean avarice and hoarding of it, the stingy, selfish neglect to use it for man and for God, which constitutes a crime Jesus more frequently and terribly rebuked, to which he awarded more fearful punishment, than all others. Take down your Bibles, and read the Gospels through with that one thought, and see how much and how perpetual is his demand of money, and what a doom he promises the man who will not be rich toward God; and then go into life, having not merely set apart, but *consecrated*, some new portion of your increase — God's money — to the good of some fellow-man, some needy cause, some social good, to some great eternal

principle of truth, justice, liberty, right. Make a habit of so consecrating the returns of every ability, that in the end yours may be the hopeful, cheerful answer, "Lo! there thou hast thine own with usury."

It is useless to talk, and deny the power of the human soul to do any thing God asks of it. It is no harsh, selfish task set us for his own glory; but to our fidelity it will approve itself as a staff of support and a reward of joy. It will ever bring comfort and power. I have somewhere met a thought like this, the truth of which all will recognize, — there is in us all, and native to us, an element of self-sacrifice. It pulses through the imagination of our youth; it is the spur of maturer love. Where we love we desire to give, not outward gifts merely, but *self*, — that which specially is ours, *ourselves*. There is none so selfish but in some sphere desires to give up self, and succeeds. The element out of which self-consecration grows is, then, not merely a thing possible, — an acquisition; but an endowment, — native. That consecration of self is possible in lower things, the long, patient devotedness in sickness proves, the grand heroism of the last past years attests. Is there not something deeper and better in us, something of more worth, something in which we may more desire to be spent, than love of friends, or loyalty to country? And is there not something of a grand help in the very thought and purpose of so serving God, which lifts half the difficulty, and should take away all the doubt? If it be a thing a man can do, — dare danger and death in the spirit of devotedness to country, can we not give life, the every energy we possess, the uttermost that we are, to Him, the all-loving and gracious? Indeed, there is no impossibility about it. The two things are similar in kind; they only differ in degree. Christ's life is only impossible where there is no Christ's spirit; and Christ's spirit is not the

gift to the great and wise, the few: it is not exceptional; but God gives it without measure to the simple, who ask for it, who toil for it, who wait for it, who know it when it comes, and who accept and use it. He drops it into any heart which lies open to receive it, as he drops the dew into the lowliest flower whose upturned cup all day long has thirsted after, and patiently waited, the coming of the blessing.

There is a single way to do the will of God on earth, to render him the acceptable service. It is to consecrate, to religiously set apart and devote, ourselves to Him. And this consecration, as it was in Christ, is not one, but a series of acts, a constant renewal. The life of God in the soul is not a thing to be left to hazard, which may come in return to a little forethought and preparation. You cannot take it up under a spasm of emotion, and carry it out as a sentiment into life. Sentiment parches and shrivels in the first heat of the world, wilts and wastes before its sirocco breath. It must be a principle, a thing with a taproot running deep down into the interior consciousness, grappling with the foundations of life, and getting its success of that Holy Spirit whose presence and sustaining power is not absent from any, though it slumber in the many who will not rouse it into life.

To the work, then. "Rally the good in the depths of thyself." Bring the great offering, — the heart, the life. Lay it reverently, with a great purpose and a deep prayer, with unflinching faith and kindling hope, upon the altar of service. God will move before it and about it, and will accept it as he once accepted Abraham's sacrifice; he will welcome it as he welcomed the Saviour's submission; he will reward it with his best gift, — here peace, and hereafter bliss.

EDITOR'S NOTES.

At the suggestion of many friends of the "Journal," we give this month a larger space than usual to letters and reports concerning our missionary operations; and, in deference to the same desire that a greater prominence be given to what pertains to the active interests of the denomination, we propose to bring together, in a brief review, some of the principal topics of interest to our body, that have been developed since our last issue.

The interval has included the period of summer heat and of vacations; but it has also been marked by some signs of denominational activity, and there are certain features of the record which promise to be of increasing interest.

THE NEW-HAMPSHIRE AND WESTERN CONFERENCES.

The most prominent event of this period was the meeting of the Western Conference in Buffalo. A full account of the proceedings will be published in a pamphlet, by order of the Conference; and we shall therefore do no more than to refer to it as one of the most interesting meetings we have known.

We went to this Convention directly from the meeting of the New-Hampshire Conference in Portsmouth; and the first thing which impressed us was the singular likeness of the two in tone and spirit. We often hear it charged upon our body, that it has a lack of unity as compared with other sects; but no one could have gone from one to the other of these two gatherings, so far apart, and not be profoundly impressed with the unconscious harmony of sentiment and action, so that one might have been the continuation and enlargement of the other.

We note a few of the characteristics by which both of them were marked: —

1. And, first, we must mention their earnest religious spirit. The prayer-meetings were the portion of the exercises fullest attended, and apparently best enjoyed. Nor was this the only indication of increasing fervor and religious interest. The same was apparent in all the speeches, and all the proposed methods of action; and this not on the part of one wing of our body alone, but equally with all. Evidently, in the spirit of fervent piety, as well as in the disposition to work, those most divergent in theological opinion found themselves at one.

2. There was a spirit of hopefulness and earnestness in the Conventions, which, in its way, was equally gratifying. All recognized the fact that there is now before us an opportunity which calls for our best and most persistent endeavors, and there was a universal desire for a more organized effort, which, in both Conventions, resulted in the formation of efficient working plans.

As a representative of the American Unitarian Association, it was gratifying to observe the cordial feeling manifested towards this organization. It was more than friendliness, and betokened a degree of confidence which insures the best condition of co-operative work. So far as we can see, nothing is wanting to the absolutely perfect relation of our Association with every Society and organization connected with the denomination.

MISSIONARY WORK.

One of the topics most prominently considered at the Conventions, and most constantly attended to by the officers of this Association, is that of missionary work. The author of "Ecce Homo" has well said that "Christianity

would sacrifice its divinity, if it abandoned its missionary character;" and what is essential to the religion as a whole is essential also to every one of its separate systems. As a denomination, we are becoming more alive to the importance of this duty; and our dread of sectarianism is yielding to the generous earnestness which a true conviction of the value of our faith is fitted to arouse.

For the better accomplishment of this work, so far as concerns this Association, various new plans have, during the last month, been added to those already in operation. For more effective action at the West, Rev. C. A. Staples has been appointed our general agent, holding this office in connection with that of general secretary of the Western Conference.

For the Middle States, Rev. Dr. Farley has been appointed to a similar position by this Association, he being at the same time president of the New-York Unitarian Association. Rev. Mr. Tilden, previously chosen to a similar position for the New-England States, has entered upon his duties, and is now in constant service.

In conjunction with the New-Hampshire Conference and the Maine Conference, we are also engaging in missionary work in many places in those States; availing ourselves of the service of many of our settled ministers during their vacation.

THE SUPPLY OF MINISTERS.

Another interesting event of the past month has reference to the demand for more ministers. At a recent meeting of the Ministerial Union, the subject of the lack of ministers and the methods of theological training was earnestly discussed, and then referred to a Committee, consisting of Rev. Messrs. S. W. McDaniell, C. J. Bowen, and

E. J. Young. At the meeting of the Union, held July 16, this Committee presented a very thorough and exceedingly able report, giving the results of their investigations, and presenting certain recommendations of great importance. In order to secure a full consideration, the whole subject was deferred, to be the sole business of the Union at the meeting of Sept. 10. We hope the meeting will be fully attended.

The subject is, perhaps, the most important that we have to consider. There are three unmistakable facts. 1st, That the demand for men in our ministry is great beyond precedent. — Not a week passes without the development of some new opportunity, and the list of vacant pulpits is already a matter of sore anxiety. 2d, That the present rate of supply gives very scanty promise. — This year our theological schools gave us, both together, eleven ministers; and this, as we know, is about the average we have to expect. 3d, That there is an inexhaustible abundance of young men, of just the kind we need, rushing into other walks of life, and filling to excess all other professions.

The problem is, how to turn more of these into the work which calls them so loudly. The problem ought to be a simple one. We believe it can be solved. Let it receive the thoughtful consideration of every one, and let us resolve that the result we pray for shall not be long delayed.

LAY PREACHERS.

One matter brought forward in the report of the Committee of the Ministerial Union, will, we hope, not be overlooked. They recommend that the temporary need be in part supplied by the employment of lay preachers.

We believe that the suggestion is exceedingly valuable,

and we are confident that it opens the way to a rich source of useful influence. There are very many men, not in the ministerial profession, (and women too), of leisure and culture, of piety and zeal, who would willingly undertake to conduct religious services, organize Sunday-schools, and the like. We can point now to many a lawyer or teacher or business-man who we think might be induced to perform such service, and who we know would do it with rare efficiency.

To some such expedient it would seem we must resort; and we do not think it would be a very lamentable one either. On this point we shall at another time have more to say.

ANTIOCH COLLEGE.

The friends of Liberal Christianity and liberal thought and culture will all rejoice in the appointment of Rev. Dr. Hosmer to the presidency of Antioch College. Dr. Hosmer is universally known and loved and honored by our denomination East and West, and North and South; and no one could be chosen who would be more generally acceptable, as a representative man of our body, in a position so prominent and responsible as that to which he is called.

The people at the East, who have contributed to the endowment of this institution, expect that it will be a grand centre of liberal influence. First of all, of course, it must be as high as it can be made in the way of educational advantages; and our friends here will hardly be satisfied till they can see, on the part of the Unitarians at the West, such confidence in these advantages that they will send their sons there instead of to Cambridge or Yale. But, along with this excellence as a place of instruction, they count upon the religious influence to be exerted there,

as a thing of the utmost importance. We hope the time is coming when men will think more about this consideration, in selecting a place of education for their children. As we understand, students in Antioch College are absolutely free as regards their religious belief; but they are not to be left without positive religious influence, — and this, it is understood, will be liberal. And it is a matter of profound gratification, that this influence is to be controlled by a man so eminent for piety, for sound religious convictions, and the graces of a Christian life.

The records of the Executive Committee will show what action they have taken, as a token of their appreciation of the movement by which Dr. Hosmer has been secured. The appropriation which they made is in consideration of definite missionary service to be performed by Rev. Dr. Hosmer and Rev. J. K. Hosmer, and could not fail to commend itself even to persons not interested in the College; but we think there are few to whom it will not be an added source of satisfaction to know that it was regarded a material circumstance in making it possible for Dr. Hosmer to accept his appointment.

NATIONAL CONFERENCE.

We would call earnest attention to the proposed meeting of the National Conference in Syracuse on the 9th of October. The meeting promises to be of very great interest and importance. The questions to be discussed are questions of a practical character, looking to the increased vigor and influence of the denomination, as will be seen from the official announcement in circulars and newspapers. The whole value of the convention will depend upon its being fully attended. Let it be attended by representatives of every section and every class and every shade of opinion.

We think every thing in the signs of the times indicates, that it is possible to see a real and effective union of all our brethren and all our churches, such as shall make a gathering, like this which is contemplated, a grand success. Measures are being taken to reduce the expense of the journey, and we hope that every Society in the body may be represented by a delegate.

We have been sometimes asked what practical good has been accomplished by this National Conference.

We reply that, leaving wholly out of account any definite plans or operations which have been wholly or in part the result of the Conference, there are three things which are evident enough: 1st, That in consequence of this Conference, and the conception of it at the meeting in Hollis Street, our laymen have thrown their influence more earnestly and effectually than ever before into our religious affairs. 2d, That the denomination received, by that gathering, a stimulus and encouragement, the effect of which has been apparent in all the various movements and organizations connected with it. 3d, That, since that New-York Convention, where it was made so conspicuous that our denomination comprised an element of intelligence and influence and piety such as commanded respect; and where it was also made clear that this denomination, so composed, was not, as its enemies love to say, dying out by reason of its spirit of complacency and indifference, but was alive and determined to do its work and fulfil its mission, — since that Convention, we say, the Unitarian body has held, in the nation at large, a position and a prestige and an influence, such as it never held before, and such as it could not have attained by a long period of more quiet work.

The value of the Conference as a permanent organization will be tested by this second meeting; which will have neither the motives of curiosity and first enthusiasm, nor

the attractions of a visit to a metropolis, to compel attendance, and which will depend entirely on the real interest in the cause and in itself for its success.

It is hardly likely, that, if ever so successful, the meetings of the Conference will be oftener than once in two or three years; and this makes it the more important that it shall be attended by all who can go.

OUR PUBLICATIONS.

Several important undertakings have been entered on during these two months in the department of publication. They will be severally commented upon as they are matured. The one now to be especially noticed is the issuing of the volume by James Freeman Clarke, on the "Truths and Errors of Orthodoxy." We have elsewhere briefly alluded to the character of the book; but its title and the name of the author will doubtless be enough to commend it to our readers. We wish now simply to take occasion to repeat, that one of the first duties of the members of our denomination, is to aid in the circulation of our literature, and to beg that with this book we may see the first fruits of a determination on the part of all, thus to further the progress of our ideas. Hitherto the circulation of our books has been by no means proportioned either to their value or their acceptableness. The Association proposes with this book to begin a more earnest attempt to *publish*, and not merely to *print*, the thoughts which are committed to it; and we wish that every one of the thirteen thousand persons to whom this Journal is sent would feel under some obligation to aid in the attempt. Let every one who is able, purchase it to read and to lend. We shall be surprised if it is not gratefully welcomed by all true seekers after truth, whether in or out of our own denomination.

LETTER FROM INDIA.

Bombay, March 28, 1866.

Dear Sir, — I found your letter of Oct. 16, 1865, awaiting my arrival in Calcutta; and, as the subject of Foreign Missions is one which claims my deepest interest, I at once entered into all the details of our India mission. Although my stay in Calcutta was limited to two weeks, I visited, in that time, all the principal educational institutions; conversed with many people, both foreign and native; and endeavored, by intercourse with natives, to ascertain their wants, and the results and defects of Mr. Dall's work. After leaving Calcutta, I went to Madras, and there saw the branch mission, under the charge of Rev. William Roberts.

Mr. Dall had just returned from a tour through a portion of India, which had occupied him several months. He received me gladly; and I remained in the mission-house while in Calcutta. The work being done at present is this: First, a school, where two hundred and fifty-three Bengali children are taught, by ten native teachers, in all the grammar-school branches necessary to fit them for the university. These boys range from four to twenty-one years in age, and pay for their tuition; so that the school nearly pays for itself. Next to the school,— to which Mr. Dall gives his personal supervision, examining the classes and instructing teachers, — is the correspondence of the mission. Constant inquiries are sent from natives whose studies of religious truths, not nominally Christian, have suggested questions which Mr. Dall is called upon to answer, because he is the only missionary who seems willing that faith should be the result of careful study, — the only one who does not deny the right of doubting until convinced. I have read letters from natives of various provinces of India, even from this Bombay Presidency, which, coming from heathen, show a liberality, and a willingness to be instructed, which is very rare in members of Christian churches. To answer fully all these letters, would occupy nearly all the missionary's time; and yet

it is hard to refuse such petitioners. Visitors among the foreign residents call at the rooms, sometimes out of curiosity, generally to see what heresy the despised Unitarians may be teaching the children under their charge; and such visitors are asked to record their opinions of the school in a book kept for the purpose. Tracts are distributed so far as possible; but the mission is to the natives, most of whom cannot read the American editions, and have to trust to some friend to translate them, or, more commonly, turn away unsatisfied. The other missions, here and elsewhere, provide reading-matter in the vernacular. No public services are held in the mission-rooms; but a service for foreign residents is held, every Sunday morning, at the house of a friend. If a service could be conducted in Bengali, some might be induced to attend; although public worship is thoroughly distasteful to the Hindoo mind, all their religious ceremonies being strictly family worship; and even a dear friend, not in the family, although a guest, may not join, except in great festivals.

Our missionary is wholly alone, so far as the sympathies of foreign residents are concerned. Even assemblies of "missionaries of all denominations" deny him the claim of Christian brotherhood; and the narrow-minded bigotry, so utterly incompatible with the doctrines of our Saviour, and fatal to apostolic work, prevails here as in so many other mission fields. The natives are his only friends. But, notwithstanding this, he constantly through the columns of the public papers, and occasionally by a public address, endeavors to overcome this illiberal spirit of sectarianism.

This is, then, a brief summary of the work the mission is doing in Calcutta; and what, you ask, are the results? Have the natives flocked into the Christian church? How many converts? These questions are too often asked of missions as if they were tests of efficiency. The number of reported converts is no indication of the work done. And here I stop to ask your indulgence, while I deviate from a direct Report on the mission, and tell you what the friends at home should expect, how they should view the work and its success, and what the mission seems to require.

The English-Church Mission adopted a plan in India, some time ago, of paying their converts a rupee a month, in consideration of their being cast off by their families. The effect was immediate. Many were "hopefully converted," and the ingenious author of the scheme received all praise as a successful laborer in a vineyard which had been unprofitable to his predecessors. The Romanists saw the effect, and adopted the same plan, with this improvement: they gave *two* rupees; and at once the converts turned their backs upon their first pastor. The number of *baptized Christians* is small, and our mission has not pressed the matter, for this reason, — as long as the name of Hindoo is retained, the Bible may be studied, read to one's heathen friends, and fully believed. But, once baptized, the convert is cut off from all influence with his people, and regarded with suspicion even by foreigners. "A Christian native is ten times worse than a Hindoo," has become a by-word. Many of the teachers at Mr. Dall's school are good Christians, and do a great deal of good in extending the knowledge of Christ's kingdom among their people; but, not being baptized, are not considered Christians.

The Bengalis are remarkable for intelligence, and are frequently acute thinkers. Their love for mental exercise is great, and they seldom accept any new opinion without examining it well. The British Government has always been opposed to all endeavors to educate them in religious truth, and even at all, beyond narrow limits. It wishes the people to be educated enough to furnish public offices with clerks and writers, and beyond this the policy is entirely repressive. The old days of missionary persecution — the days of Judson and Chamberlain — have passed: but even now the Government looks with jealousy on all attempts to Christianize the people of India; and, on the other hand, grants large subsidies for the support of heathen temples and festivals, — as the Jagannáth Pilgrimage.

The desire for knowledge displayed by the young men is very gratifying. The public schools are not large enough, and are hampered by many restrictions; so that Mr. Dall's school might instruct double the present number, if there were teachers

to be procured at the very low salaries now paid. That in this thirst for knowledge lies the way to introduce Christianity effectually seems plain, for it is through the lessons taught these boys that the families must be reached. No access can be had to the women, except in the few cases where they are married to educated, liberal-minded men. Their system of infant marriages excludes many from school, and the older Hindoos have many deeply-rooted prejudices against the name of Jesus, which lead them to reject men or books bearing the hated name; while they are not unwilling that the doctrines of Christianity, under the name of morals, should be taught in the schools. Should a profession of faith be urged, they would at once remove their children from the school. In the success of our mission-school lies the hope of our mission to India; and I hope that our friends at home will see that education is a legitimate missionary process. The Free Church of Scotland long since recognized this; and their school for boys is the largest in Calcutta, numbering over a thousand pupils, and having a large and well-paid corps of native and foreign teachers. I spent a forenoon, hearing the various classes recite; and, although the exercises were very creditable, they were not equal to those of Mr. Dall's school; and that, too, at a time when Mr. Dall has been absent for several months, and the whole work has fallen on the devoted head-teacher, Dwarkanauth Singhee. I cannot but deem the mission remarkably prosperous, so long as this school gives access to so many boys. I will mention one more influence at work here, and then return to the condition of the Useful-Arts School.

The Brahma Somaj, a Hindoo Unitarian society, founded by Rammahun Roy, numbers hundreds of members among the most intelligent Bengalis, extends to other parts of India, and at Madras is called the "Veda Somajam." The doctrines held by the members are theistical. They believe in one God, the Creator of all things, whose attributes are consonant with those of Jehovah. They do not believe in Christ, except that he lived, and was a good man. I attended one of their public services. The vedas were chaunted in Sanscrit, and explained in Bengali, which was translated to me by a Hindoo

friend, who sat at my side for the purpose. Then hymns were sung, and a short sermon pronounced, — the theme running through the whole service being the loving-kindness, the fatherly affection, of God as exhibited in nature. After the congregation of three or four hundred young men was dismissed, the head-minister kindly explained to me the doctrines and constitution of the society; and I formed a high opinion of the possible future influence of this great reform. They want direction, and to us they must look.

Now, to return to the school: The Government, some years, gives a thousand rupees towards its support; but that is not enough, as will be seen by this table. I include the mission expenses: —

Rent of present premises		Rupees 1,080
Rent of additional premises required		360
Cost of new school-furniture		250
Salary of head-teacher (at present Rs. 900)		1,200
Salary of second teacher (at present Rs. 360) . . .		600
Salaries of eight assistants (at present Rs. 1,920) . .		2,500
Bearers (at present Rs. 261)		360
Carriage-hire		350
Cost of working new press		1,000
School prizes		75
Aid to churches at Madras, Salem, and Secunderabad		600
		Rupees 8,375
Received from pupils for tuition . . .	2,700	
Received from government (precarious)	1,000	
	Rupees 3,700	3,700
		Rupees 4,675=$2,337.50

This sum represents what I consider the absolute needs of the mission, in its relation to the school. The cost of new school-furniture, and the cost of working the press, would not appear again in the estimate, as, under careful management, the press can pay for itself; and its connection with the school is important in the preparation of text-books, which are sadly deficient. I have expressed all these sums in rupees, because it is the current system, — a rupee being equal to forty-five cents of our silver in intrinsic value, but, usually, in small sums, called a half-dollar equivalent.

But it is not money alone the mission requires. Another missionary, to assist Mr. Dall, to superintend the press, and speak and teach in Bengali, should be sent out; and native translators set to work for the press, which will be here a very important engine, as the mission is not to savages, but to men of more or less education.

When I see what other churches have done in various parts of the world, — as the American Board of Commissioners for Foreign Missions in the Hawaiian Islands, — I am overwhelmed with shame at the scanty provision made by the Unitarians to obey the Lord's injunction to preach the gospel to all nations. All other denominations advance the work: we alone selfishly satisfy our consciences with listening to eloquent sermons delivered in luxurious churches, while devoted men are struggling on in poverty without sympathy, — nay, even despised, — with nothing to support them but their faith in God.

I have not done all I could have wished in this hasty letter, which should not be considered a Report, written as it is in the confusion of travel. I have not shown the changes needed; but I shall be in Boston in a few months, and will then lay the matter more fully before the Association. Until then, believe me,

Yours truly, WM. T. BRIGHAM.

Rev. CHARLES LOWE, Secretary A. U. A., Boston.

REPORT OF REV. JAMES THURSTON.

WILMINGTON, N.C., May 23, 1866.

REV. C. LOWE, — My school is more prosperous than at any former time. I have had more than three hundred scholars, and an average attendance of more than one hundred. They are of the poorer class, and value the privilege greatly. I have two teachers, a gentleman and a lady, both citizens of this place. I have a Sunday school increasing from week to week in numbers and in interest. To these I distribute tracts, newspapers, &c.

I have not time to treat of the subject of the destitution of large numbers, — widows, orphans, invalids, cripples. Within the half-hour, I have been interrupted in my writing and called to the door not less than five times; and this is a fair sample of my constant experience. Such clothing as the Soldiers' Memorial Society has forwarded to me, I have distributed; and I think the value must not be less than four thousand dollars.

I held a religious service for some time, on Sunday mornings, on board the gunboat "Chicopee;" but at length concluded I should do better service by visiting the men and officers, and distributing tracts, books, and papers. I have done so; giving testaments, bibles, Unitarian and other tracts, "Monthly Journals," newspapers, and such reading matter as I could obtain that was calculated to benefit the reader. A large portion of the books sent me by the American Unitarian Association, I also presented to the library of the "Chicopee." A like service I rendered to the revenue cutter "Northerner," and also to the Sailors' Home on Dock Street. Though sometimes I have felt, in making these distributions, that I was giving tracts not suited to the mental condition of these men, and therefore scattering seed that could never spring up, yet at other times I have been cheered by little circumstances of encouragement. Let me cite an example: On going my round on the "Chicopee," with my basket of documents, I passed the cook-room, where was engaged, in the mysteries of his art, the cook, his face as black as the ace of spades. I stopped, and said to him, "Perhaps you will like a paper, a tract, or something to read." Knowing the newspaper to be generally preferred, I offered him one. "No," he said, "I should like something else, — such as I had the other day. I then offered him a little tract in elegant binding, published by one of the tract societies. "No," said he, "not that." Just then, in turning over my pile, there appeared the well-distinguished white-faced tracts of the American Unitarian Association. "Ah, that's it!" said he. "I found the other day one of that kind that I liked much. I liked it; and, if you have more of the kind, I should like to get some." I had no objection, and he selected two.

I might mention, in this connection, that similar preferences have been shown, in the school, for the "Monthly Journals."

I have only time to refer to the Union Club and the Sunday service, and that very briefly. The Union Club has been an object of my meditation for some time. At length it has been formed, and is a success. We have already received into the treasury five hundred dollars. We have leased the Mozart Hall at a rent of four hundred dollars. We have among our officers the leading merchants of the city. More than fifty northern men are on the list of members. The flag floats over the building. Papers from every section of the Union are coming in, together with magazines and reviews. I have donated some of the books of the American Unitarian Association. We are beginning to be felt as a power in the community. It is not technically a Unitarian service, but a union service of all the northern and the loyal people who choose to attend. Others are to take part in the preaching.

I have confined my observations to what concerns the white population, or chiefly so; but the condition and needs of the freedmen are a constant subject of my attention, and receive no small share of such effort as I am able to make in the interests of Christian philanthropy.

This country needs the work of the missionary, the stalwart and fearless blows of the reformer, the all-enduring and benevolent efforts of the believer in the divinity of human nature. A low type of religion has done its miserable work, divorcing morality and piety, faith and works, heaven and earth, God and man, practice and profession, Sunday things and every-day things. We need a reformed religion. I believe that our better faith — the religion of our best men and women, who have been emancipated from the old bondage of rites and forms, and stereotype creeds, that a maturer, intellectual, moral, and spiritual growth has burst through — is the want of this country at the present time, and is that which alone can meet the requirements of our national condition.

I am, my dear Lowe, yours truly,

JAMES THURSTON.

REPORT OF DR. FARLEY.

WILMINGTON, DEL.

I WENT to Wilmington, Del., on the 19th of April last, and remained till the end of May; having preached there six Sundays in succession. I endeavored, by personal and social intercourse, to become acquainted with the actual state of things, with the view of forming, if possible, a judgment as to the expediency of pursuing the work begun by the Association.

The usual congregation averages from fifty to sixty persons, attentive and interested listeners. At lectures expository of our theological position, delivered at evening service, it has approached more nearly an hundred. Our tracts were taken in large numbers by those present, especially at evening service. Those, however, who avowedly and openly espouse our faith are certainly as yet very few; but their whole hearts are engaged, and it is very impressive to notice the earnest and intense desire they manifest for the stated ministrations of that faith, for the Sunday-school, and the Christian ordinances. Our congregations at home have little idea of the profound interest of their brethren in such a locality and community, on this subject.

The State of Delaware possesses in this its chief city. At the very least, its population is thirty thousand. It is already conspicuous for its machine-shops and foundries; its ship-yards, where, besides smaller craft, large iron and other steamers are built in large numbers; its tanneries and leather-dressing establishments; its carriage factories; its flour and cotton mills; its brick kilns, &c. It is essentially a great manufacturing town. Slavery removed, it opens a wide field for free and skilled labor. It is a great railroad centre. Besides the Philadelphia, Wilmington, and Baltimore Railroad, every train of which stops there, it is the western terminus of the Delaware Railroad, nearly completed; and which, traversing the entire length of the State of Delaware to the Chesa-

peake Bay, is there to connect, by large and swift steamers, nearly finished, also with Norfolk, Va., opening a new and most desirable direct route to the South. It is also the eastern terminus of another important railroad, piercing Pennsylvania, already surveyed. There is every indication of rapidly increasing population, business activity, and general thrift; with most encouraging signs of the advance of popular education in the near future, in its free schools, its literary and scientific institute, and its system of popular lectures.

The pest of the city is sectarian narrowness. That this mainly is the result of an ignorance of the true nature of any liberal views of Christianity, which the clergy do nothing to remove, but rather much to cherish, is beyond doubt. The old saws, remembered as once in vogue in New England, that we are infidels, that we deny the Lord that bought us, that we don't pray, that we have another Bible, &c., &c., are still rife there. "Why, you ar'n't going into that infidel meeting, are you?" was a question put with evident solicitude by a group of ladies to an "orthodox" friend who was entering our place of worship the last Sunday, P.M., that I was in Wilmington. (I had this from his own lips after service.) And the most prominent Presbyterian clergyman of the city could recently comment upon 1 John v., and with special emphasis on the spurious fifth verse, as offering an inspired statement of the Trinity, and an indisputable, because Scriptural, proof of it! That *we* are needed there, who can doubt? Is it credible that, without the least interference with, or breaking in upon, the lines of the existing churches, we should earnestly and persistently, through the living voice and agency of an earnest and faithful missionary, labor *in vain* among the thousands who are outside of them all? No, my dear brother. Send such a man there, keep him there a year, and the result will prove I am right.

But Delaware, that little "pocket State"! By her constitution, the three counties have an equal representation in both Houses of the Legislature without regard to comparative population, wealth, or any thing but the fact that each is a county. The two southern counties, Sussex and Kent, where were the

largest part of its slavery, its "poorest white" population, its fewest and poorest schools if any, its darkest ignorance, can elect its State Executive, make all the laws, lay all the taxes, appropriate all the revenue, control in fact every thing. Delaware County, of which Wilmington is the soul, has always been at its mercy. The new Delaware Railroad is opening up glorious farms and soil for peach orchards and other valuable fruits, to Northern and New-England enterprise and skill. Emigrants are pouring in. The tide will soon set in the direction of our better civilization, with free schools, freer and more churches, and every good instrumentality for improving and elevating the people and the tone of society. Thus the State will be redeemed by a new impulse given to its agriculture, its manufactures, its education, and its religion. If *we* are sincere in our professions of interest in the best culture and the purest Christianity, it is our bounden duty to make one faithful and generous effort to plant our faith in Wilmington, the chief city of the State, where, previous to our present movement, we have never been heard, not even by "a few;" but where, once established, we shall be a power of no mean influence for good to the highest interests of man for time and for eternity. I regard the city as pre-eminently missionary ground for *us*, which every consideration of philanthropy and piety should prompt us to occupy and cultivate.

Then its location; on the line of our great Atlantic and southern travel; another important post in our chain of important posts lying along our Atlantic border from Eastport to the capital, and destined, as our national affairs become settled, to be extended to the Gulf,—no point on that line, nearly so important as this, remains unoccupied by us. Besides, remember that back of it to the west and northwest stretches the great State of Pennsylvania, with its teeming population and its immense resources; and, within sixteen miles of it, the enterprising city of Chester, Pa., fast becoming its rival, and soon, I trust, to invite us there also.

Of course, to try the experiment which I so earnestly desire to have tried, our friends there must be generously helped to make it. Within themselves, and from some very warm-

hearted individuals at Thurlow, Pa., twelve miles from them, one-half of the expenses involved might, I think, be met. The American Unitarian Association must do the rest. In my humble judgment, it is one of *the* places on which effort should be at once concentrated.

Very truly yours,

FREDERICK A. FARLEY.

REPORT OF REV. W. C. TENNEY.

LAWRENCE, KAN., July 10, 1866.

SINCE my last quarterly report, and mainly within the past month, steps have been taken, and with complete success, to make ours a society in *fact*; while previously, for ten years, it has been one scarcely more than in *name*. Nothing has ever been done systematically; annual meetings, provided for in its constitution, have not for years been held; the office of treasurer was a useless one; no arrangement for the distribution of pews was ever made, and individuals affixed their names (on paper slips) to the pews, by silent consent. One and another member of the congregation took turns in "running the society," as the phrase is, as they were successively moved thereto, and when a predecessor in the business had become weary; and contributions to Mr. Brown, small at best, were made fitfully and immethodically. Even the call extended to me was informal, and there is not a line on the records of the Society (at least previous to these last few weeks) concerning my pastoral connection with it. All this has passed away. Meeting after meeting has recently been held, old financial neglects have been repaired, old financial tangles have been made clear and straight, committees reconstructed, their functions strictly defined, some old sores (as of course there must have been such under such misfitting) have been healed, and a clear and consistent system of management inaugurated for the future. The renewal of subscriptions it was judged best to

anticipate by some months. Knowing the enthusiasm of last summer, and remembering how exceedingly brisk business was then, and how abundant money (in considerable contrast with the present season), I have dreaded the close of the first financial year. But the results are satisfactory, and the Society has manifestly been acquiring stability and cohesion. Some past arrearages that have been brought to light, some further needed repairs, some necessary though not very large expenditures on our choir (not now excelled by any in the town), compel us still to receive your pecuniary assistance; but our prospects are good and steadily brightening.

The railroad was opened between Lawrence and Leavenworth the middle of May; and I have just availed myself of my first convenient Sunday to preach at the last-named place, the Rev. Mr. Brown kindly and gratuitously supplying the pulpit here in my absence. I was not acquainted with a single inhabitant of L.; and was obliged to go over as early as Friday evening in order to procure a hall, circulate information, &c. I could obtain a hall for only one service, 4 o'clock, P.M.; and during Saturday night the rain poured so long and so hard, a north-east storm setting in, that I gave up my enterprise as a *submerged venture*. But, by morning, it seemed to have *rained out*, and in the afternoon the streets were dry; and I spoke for fifty minutes to an audience of one hundred and fifty persons, two-thirds men, very intelligent in appearance, and attentive in manner, and representing, I am told, a large pecuniary interest. The importance of Leavenworth, a rapidly growing city, and one which in numbers and business will always take the lead in Kansas, I have never before so fully appreciated. The make-up of its population is not near so good as that of Lawrence; but I believe there is an opening in it for a Liberal Society of some kind, if not one of our own, at least for a Universalist Society. I shall expect to hear from there before long, and shall probably preach there again during the next month.

Most truly and fraternally yours,

WILLIAM C. TENNEY.

LETTERS OF REV. S. S. HUNTING.

Owosso, Mich., July 23, 1866.

Brother Lowe, — Being invited to preach here, I have spoken two Sundays; the Congregationalists giving me their church last Sunday afternoon, which was well filled with people of every phase of religious opinion. There are a few Liberal people here who are well interested; but they are not strong enough to organize a Society, while we can organize a kind of Christian Union. If you could send several of our doctrinal and devotional books here for a kind of circulating library, especially a commentary like Dr. Morison's, and expository tracts adapted to those who hold the old-fashioned view of the Bible, and ten copies of the "Monthly Journal" each month, — all this would be the best thing to be done now.

The openings are very encouraging in this State; but we must allow time for the seed to grow. This city has now about twenty-five hundred inhabitants, and is rapidly improving; hence the need of sowing the good seed at the present time.

Aug. 6, 1866.

The people here are very much pleased with your contribution. I have closed up now, and am looking towards Quincy; but I go with the conviction that I have never preached a month in a place with better prospect of a permanent success. We have organized a society which we call "The Christian Union," and have chosen officers to have lay services every week, and hope to form a Sunday school.

Can you have influence enough with some Boston Society or Sunday school to get up a box of Sunday-school books, second-hand of course, and send them to this place? I know that five hundred volumes are lying on shelves of Boston Sunday-school libraries, unused, that would be of excellent service to a place like this.

Fraternally yours, S. S. Hunting.

LETTERS OF REV. M. W. WILLIS.

St. Louis, Mo., July 19, 1866.

Dear Sir, — I think next week of taking a trip to St. Joseph, Leavenworth, and Omaha. If I go, I shall be able to distribute tracts which I have left on hand, and preach as a missionary two Sundays. I recently had an excellent service at Perry Springs, which is the fashionable watering-place of the West. I preached there to people from various States.

Quincy, Aug. 17, 1866.

I have had a recent and pleasant experience. I preached last Sunday at Plymouth, Ill., forty miles from here. By special influence of Presbyterian people, I obtained the Presbyterian church; but every church in town was represented by people who came to attend the service. No one ever preached a Unitarian sermon in Plymouth before me. I am happy to believe that pleasant impressions of the liberal faith have been received in that town. I lectured once before in the Methodist church there. The very prejudice which Orthodox leaders seek to spread to the hurt of liberal views, when those liberal views are enunciated, becomes by its very unfairness an advantage to our faith. Since, people hearing, are astonished to find that that which they were taught to believe so soul-destroying breathes the tenderness of the Christian faith, and is inspired with the love of Jesus and the love of truth.

I am very truly yours, &c.,

Martin W. Willis.

LETTER OF REV. J. ELLIS.

Ogden, July 10, 1866.

Dear Mr. Lowe, — I returned, by way of Antioch, to my field of labor, very much refreshed by the visit at Meadville and Buffalo. The Conference at Buffalo I regard as the best, de-

cidedly, that I ever attended, although I have attended one or more each year for thirty-five years past. I did not expect to witness so much harmony of feeling, or see the earnest, prayerful spirit of pure and undefiled religion that was exhibited on that occasion. I went there expecting, not exactly to freeze, but to get the spiritual chills; but found so much warm, enthusiastic spirituality there among the brethren, that I felt ashamed of my cold formality, and prayed the good Lord to revive his work in my heart anew.

Since writing my last, my work has been confined principally to Ogden, Blue River, and Elizabeth City; yet I have paid some attention to a few other places. I have held what the Western people call "basket meetings," at three different localities, since warm weather commenced; and I humbly trust I have done some good in this way. Such meetings call out a class of hearers that seldom go to common meetings; and often as the "bow is drawn at a venture, the arrow enters between the joints of the harness." At these meetings we generally give an outline view of the "faith once delivered to the saints," as we understand it, dwelling somewhat emphatically upon the liberal element of the Christian religion.

Those books and pamphlets help me very much in this work. There is a good opening for our doctrine at Indianapolis, Lafayette, Attica, Covington, Hagerstown, and many other places, to my certain knowledge. Pray for success to attend me.

Perhaps a kind of statistical summary of my labors, since I entered this field, may interest some, as this seems to be a time of Conferences.

1st, I left home, Oct. 1, 1865; and spent about six weeks in East Tennessee and vicinity, accomplishing but little good.

2d, Returned to Western Indiana, Nov. 15, and commenced labor as a missionary, at Thorntown and Crawfordsville.

3d, Labored somewhat extensively among destitute churches of the Christian order, and saw good done.

4th, Up to this date, June 15, delivered two hundred and fifty-two sermons.

5th, Received into church membership one hundred and seventy-eight members.

6th, Visited one hundred and fifty families.

7th, Organized four sabbath schools.

8th, Gave six sabbath-school lectures or talks.

9th, Spoke seven times on the subject of temperance.

10th, Attended three "basket meetings," in the grove.

11th, Attended twenty prayer and social meetings.

12th, Went to five funerals, and married one couple.

13th, Was turned out of Campbellite church and Methodist academy, for being a *heretic*.

14th, Sold over two hundred books.

15th, Gave away or distributed a large number of pamphlets.

16th, Travelled near three thousand miles, one fourth of it on foot.

17th, And I feel to say, in conclusion, "Hitherto the Lord hath helped me;" and I feel very much like helping him in His struggle with the mighty.

Yours fraternally, J. Ellis.

LETTER OF REV. C. G. AMES.

Santa Cruz, June 6, 1866.

Dear Mr. Lowe, — I report that the month of May has been devoted chiefly to this village of fifteen hundred inhabitants, by the side of the sea, some eighty miles southward from San Francisco. The first Sunday in May I preached in the Methodist Church; then I had occasion to spend a Sunday in the city, where I gave an address to the children of the Industrial School, and a lecture before the "Temperance Legion." Then, returning here, I commenced a series of services in the large school-room, which have been well attended, and *remarkably* well received. More than a hundred adults, in the town and vicinity, may be counted as interested in the organization of a Liberal Society. The assortment is miscellaneous, very, — Spiritualists, Universalists, Unitarians, and men of all shades "in search of a religion." My special satisfaction

is in ministering to the wants of that large class which is not reached — not touched, at least — by any of the churches; a class, by the way, which includes many of the noblest men and women in every place.

A month of observation and acquaintance satisfies me, that a Society could be gathered here, respectable in quantity and quality, and abundantly able to support itself with some help for the first year. And matters have come to such a pass already, that the people will suffer a serious disappointment, if that consummation is not realized. Some resident, active radicalism had whetted the appetite for my kind of preaching; and I found no need to push at a door already wide open.

Santa Cruz is unlike most of the California towns. It seems wholly one side from the mining interest; the population living chiefly by agriculture, and by manufactures of leather, lime, paper, and powder. Hence the material is less transient and more reliable. And its local advantages and attractions make it a favorite summer-resort for a class of quiet-loving city people, who come here for sea-bathing, trout-fishing, and the healing virtues of "bird and bush and flowing water." Not from resemblance, but from its charms, it is sometimes called the "Newport of the Pacific Coast."

Watsonville is a village of some twelve hundred, situated in the fair and fertile Pajaro Valley, twenty miles eastward from Santa Cruz. I preached there last Sunday evening to a large congregation of hungry, open-hearted people, many of whom expressed the most earnest wish for something more of the same sort. I heard the same story over and over again as elsewhere, "You preach what we always felt, but couldn't speak." So true it is that human nature is a revelation of Super-nature, only waiting to be "voiced," as Brother Stebbins likes to say. Every soul enshrines the holy child Emanuel, which, being interpreted, each sees to be "God with us." Here on the Pacific Coast, even more than among the thick-growing traditions of the East, I find that the most radical statements of the identity of Christianity with absolute natural religion find readiest access to head and heart.

Cordially yours for the Blessed Light and Life,

C. G. Ames.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Summer Rest. By GAIL HAMILTON. Boston: Ticknor and Fields.

We took up this book with a feeling of prejudice, from having experienced a sense of surfeiting with the excess of "smartness" and the slashing style in some of the author's earlier writings. But we have been well repaid for the reading. As a matter of criticism, we might have still something to say in accordance with our former impressions. But, for all that, there is in the book so much of vigorous thought and graphic utterance that we admire and commend it. The author is not afraid to grapple with any subject, and to speak her mind. And she does it in a pungent, witty, clearheaded, and sensible way; so as to command attention, even if she does not carry one to her conclusions. Theology comes in for its share of discussion, and she shows her right to discuss it, by an evident acquaintance with Scripture, a zest for religious things, and a warmth of religious conviction.

The articles entitled "The Kingdom coming," "Gilfillan's Sabbath," and a "Council about a Council," are heavy shots fired into the Calvinistic camp by one of their own number.

Book of Worship and Hymns. Boston: Ticknor and Fields.

This is a collection prepared for the use of the Third Congregational Society in Springfield. It is based on the well-known "Book of Hymns," which is altered chiefly by the omission of hymns not suited to congregational use, and the addition of thirty-two new hymns; and a Supplement is added, consisting of one hundred and forty-two new hymns. It is thus made a most valuable collection.

Miss Muloch's Poems. Boston: Ticknor and Fields.

A delightful book. Some of the poems are of rare merit; and there are in the collection fewer mediocre pieces than in almost any book of modern poetry that we know.

Royal Truths. By HENRY WARD BEECHER. Boston: Ticknor and Fields.

The preface tells the curious story of how the author stumbled upon his own writings with this new name and dress,

in Northern Wales; and all who love fresh, earnest utterances will rejoice with him in such token that his words are being read and treasured all over the English-speaking portion of the world. We welcome heartily the publication of the volume here, only regretting that there is not some heading to catch the eye, so as to indicate the import of each selection. It is a want which the index at the end does not supply.

Truths and Errors of Orthodoxy. By Rev. J. F. Clarke, D.D. Boston: American Unitarian Association; Walker, Fuller, & Co. New York: J. Miller.

Nothing is more valuable in theology, as in philosophy and science, than a true eclecticism; and there is nothing which demands so rare a combination of qualities. It requires more courage, and greater clearness of perception, to recognize and set forth points of superiority in other systems than to defend and illustrate one's own; and that true impartiality and single regard for truth which will allow one to forget controversies in which he himself may have shared, and to pick out, even from a hated dogma, the grain of truth which has commended it to people's minds, is most difficult to attain. To be really valuable, all this impartiality must not come from cold passivity, else it is no more than indifference. It must come from a breadth of sympathy that is only part of, and not inconsistent with, a true fervor, such as is implied in Neander's motto, "Pectus est quod facit theologum."

Dr. Clarke possesses these qualities to an unusual degree; and he has made a use of them which contributes greatly to the culture of a sound theology. We shall be surprised if persons of other sects do not read this volume with interest, and perhaps with some wonder that a man who is so eminently connected with Unitarianism accepts in so many points the essential principles of their creed. Indeed, an Orthodox minister once said to him, commending particularly his book on Prayer, "You really agree with us so nearly, why do you not come fairly over, and ally yourself with Orthodoxy?" The reply was characteristic. Said Dr. Clarke, "When I have sucked an orange, I throw away the rind."

We do not, however, mean to imply that this book is only a rescuer of truths that our controversy may have swept away with the errors to which they were joined. It would be hard to find a more keen dissection and convincing statement of the errors themselves; and we regard the volume a powerful vindication of Unitarian Christianity. It is sent forth by the American Unitarian Association with the earnest desire that it may serve a useful end in the furtherance of true religion.

Spare Hours : second series. By JOHN BROWN, M.D. Boston : Ticknor and Fields.

Ecce Homo. Boston : Roberts Brothers.

The author of this book has good reason to be satisfied with its success. At its first appearance, two of our most prominent Boston ministers, farthest removed from each other in doctrinal belief, — one a Liberal Unitarian, the other a strict Orthodox, — on the same Sunday, from the pulpit, recommended it to their hearers; and thus it has been everywhere welcomed and read by persons of every creed. The Unitarians commend it, though they dissent from many of its conclusions; and the orthodox are generally well enough satisfied with its conclusions to commend it, in spite of its liberality.

In this general acceptance, it has, we think, fulfilled its greatest mission.

We indeed value it highly in itself, and should be glad, if our space allowed, to say what we think of its merits and its defects. We have, however, no room for a review of the book, and therefore we simply repeat that the greatest service it has done is this, — that, being a book of such a character, it has by its ability and freshness won for itself so wide a reading.

And by its "character" we mean this, — leaving wholly out of account its conclusions, — it is, in the true sense of the word, a "rationalistic" book; that is, it casts away traditional hypotheses and interpretations, and, using the results of criticism, it goes to the Bible, with the simple desire to learn what it teaches of Christ and his mission. It is none the less rationalistic for being itself prone to dogmatize; for it has started with the assumption of perfect freedom of inquiry, and so can claim for its own dogmas no infallibility. Certainly it is none the less rationalistic for being reverent and devout. Its whole spirit and method educates the reader to a rational and liberal and, at the same time, believing study of the Bible.

We doubt if the book is to be as enduring as it is popular; but we rejoice in it, and wish it yet wider success.

Bible Sketches. By SAMUEL J. GREEN, B.A. Boston: American Tract Society.

There are two chapters in this book which contain what we consider false doctrine, presented in a way to leave wrong impression on the child. Were it not for this, we should regard this as one of the happiest attempts to illustrate for the young the early Bible stories; and, as it is, teachers will find in it useful suggestions.

Ten Helps to Joy and Peace in Believing. By J. W. K. Boston: American Tract Society.

A valuable little book, with edifying and wholesome religious instruction.

We have received from the American Tract Society the following books for children, which will be referred by us to the Ladies' Commission on Sunday-school books: "*History of the Lost Purse*," "*Pleasant Grove*," "*Lyntonville*," "*Lift a little*," "*Nelly Newton.*"

Report of the Ministry at large in Charlestown. By Rev. O. C. EVERETT.

Most interesting as a memorial of service, and valuable for its suggestions.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 9, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Fay, Hepworth, Livermore, Weiss, Staples, Ware, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on the New England States reported, that Rev. William P. Tilden had accepted his appointment as missionary agent of the Association, and entered upon his duties the day previous.

They also reported, that applications for aid had been received from the Societies in South Natick and Montague, Mass.; and recommended that an appropriation of $100 be made to the former, and to the latter an appropriation of $150, with the understanding, that, if desired by this Board, its pastor, Rev. D. H. Ranney, should do some missionary work for the Association, in the neighborhood of Montague.

Both these recommendations were adopted.

The Committee on the Western States reported, that it seemed to them very important, in carrying on the work in the Western States, to have some one, resident in the West, who should personally investigate the various points where our aid might be called for, and should assist in the administration of our affairs; and they therefore recommended that Rev. Carlton A. Staples,

of Milwaukee, Wis., be invited to act as general agent of this Association in the Western States, under the direction of the Western Committee, for one year; giving to this work such portion of his time as might be agreed upon between him and that Committee.

This Committee reported, that a proposition had been received from Rev. Chas. H. Brigham, in reference to the purchase of a church in Ann Arbor, Mich., which they thought worthy of the earnest consideration of the Board; and they suggested, that, as Mr. Brigham would be present during the afternoon in the rooms of the Association, he be invited to lay his proposition before the Board at this meeting.

They also recommended the following appropriations, in response to applications received: $150 dollars to the Society in Kalamazoo, Mich., towards the support of a minister the current year; and $150 to the Society in Sheboygan, and $200 to the Society in Baraboo, Wis., to aid in building their churches; the amount to be secured in each case by the usual mortgage and bond.

The recommendations of this Committee were adopted; and, at a subsequent period of the meeting, Rev. Charles H. Brigham stated to the Board his views concerning the purchase of the church at Ann Arbor. It was decided best, however, to postpone action on this subject until an adjourned meeting, which it was voted to hold on the following Monday.

The Committee on Publications reported, that books had been granted, in response to an application received, to the Young Men's Library Association, at Sheboygan, Wis.

They also reported, that a communication had been received from the clerk of the Christian-Register Association, announcing that the following votes were unanimously adopted at a recent meeting of the directors of that body:—

Voted, That the thanks of the Christian-Register Association be presented to the Executive Committee of the American Unitarian Association, for their large order for the last six months.

Voted, That we see no need of any further order from the American Unitarian Association, for the purpose of establishing a first-class Unitarian paper in Boston. We believe such a

paper will pay for itself. But our publisher will be directed to fill any orders which the American Unitarian Association may at any time have to give, on our most favorable terms with any dealers.

The Special Committee on a new hymn and tune book presented their report, which, on account of the lateness of the hour, it was voted to lay upon the table.

The Board then adjourned to Monday, July 16, at three o'clock, P.M.

July 16. — Present, Messrs. Palfrey, Padelford, Smith, Clarke, Fay, Livermore, Osgood, Staples, Ware, Crosby, Denny, Fox, and Lowe.

The report of the Committee on the new hymn and tune book, laid upon the table at the last meeting, was first taken up for consideration; which report stated, that, having sought such information as they had been able to reach, in regard to the desirableness of such a book, they found the testimony entirely accordant in favor of the enterprise, and recommended that such a work be published by the Association.

After some discussion, it was decided best, in order that the proposed work should be as perfect as possible, to have a new Committee of five appointed, to consist partly of gentlemen not members of the Executive Committee, to prepare a plan for the book, to be submitted to the Board for approval. It was also decided to instruct this Committee to consider the expediency of inserting a liturgical service in the new work. The Chair was requested to appoint this Committee at such time as might suit his convenience.

The question relating to the church at Ann Arbor was taken up for consideration; and it was voted that the sum of $4,000 be appropriated to aid in purchasing the church-building offered for sale in that place, provided that satisfactory arrangements could be made by the Finance Committee, on consultation with Rev. Charles H. Brigham.

The Special Committee appointed at the June meeting to consider and report upon the subject of Christian "Unions" presented their report; after the reading of which, it was voted to instruct the Secretary to cause it to be printed, and a

copy to be placed in the hands of each member of the Board, in season for examination before the August meeting.

Other business was transacted; and the Board then adjourned to Monday, Aug. 13, at three o'clock, P.M.

Aug. 13. — Present, Messrs. Palfrey, Kidder, Smith, Livermore, Denny, Sawyer, Fox, and Lowe.

The Treasurer, after presenting his usual monthly statement, announced that he had received from F. M. Stone, executor, a transfer of ten shares in the capital stock of the Boston and Maine Railroad Company, being a bequest to the Association from the late Ellen M. Smith.

The Finance Committee reported, that, whereas many of the societies from which there had been reason to expect contributions to the funds of the Association for the year '65 and '66 had not yet paid the same into the Treasury, and whereas it was important soon to begin the collection for another year, they would recommend that all sums paid subsequent to Sept. 30, 1866, should be reckoned as belonging to the next year's account; and that the Secretary be directed to publish a full list of acknowledgments for all sums that shall have been received prior to that date during the year.

This recommendation of the Committee was then unanimously adopted.

The Committee on the Western States presented a report in which they recommended an appropriation of $50, to be paid to Mr. J. L. Douthit for missionary service in Southern Illinois; and another of $200 towards the salary of Rev. N. M. Mann, as pastor of the Society in Kenosha, Wis., a like sum to be appropriated in each instance by the Western Conference; which report was adopted.

The Special Committee to whom was referred at the last meeting the request of the Unitarian Association of the State of New York, that a missionary should be appointed for the Middle States, recommended that Rev. Frederick A. Farley, D.D., of Brooklyn, N.Y., be invited to act, in behalf of the American Unitarian Association, and under the direction of this Board, as a general missionary for the Middle States; and that he receive, besides his necessary travelling expenses, a

salary at the rate of $2,000 for such portion of the year as he might be willing to devote to such service, deducting the sums he should receive for the same in the places to which he should go.

The Special Committee appointed at the last meeting to consider further the subject of a new hymn and tune book presented a report; and then the work of preparing such a book was referred to a Committee, consisting of Messrs. Livermore, Crosby, and Fay, with full power as a Supervising Committee, and with authority to secure such assistance as they might deem expedient.

The Secretary presented a communication from Rev. Edward E. Hale, one of the trustees of Antioch College; and, in compliance with the request contained therein, it was —

Voted, That, in case Rev. George W. Hosmer, D.D., shall accept the presidency of Antioch College, the sum of $1,500 be appropriated, and placed in the hands of the Western Committee of this Board, to be expended by them for missionary service, to be performed in Yellow Springs and its neighborhood, by Rev. Dr. Hosmer and Rev. Jas. K. Hosmer, during the year beginning whenever they may enter on their duties.

A communication was presented from the Secretary of the National Conference, asking that the report of the Association, to be laid before the Conference at the meeting in October, might be prepared in season to allow of its being printed before that meeting, for distribution among the delegates; and it was then voted to request the Secretary to prepare such a report as should seem to him desirable, and send it to the Secretary of the Conference.

The Board then adjourned to Monday, Sept. 10, at three o'clock, P.M.

INTELLIGENCE.

The Anniversary Exercises of the Meadville Theological School occurred on Tuesday, June 18. The graduates were Edward W. Hathaway, of Fall River, Mass.; George

H. Hosmer, of Buffalo, N.Y.; and George H. Young, of Milford, Mass.

The Fourteenth Annual Conference of Western Unitarian Churches was held in Buffalo, N.Y., commencing on Wednesday, June 20, and continuing through the following Sunday. The officers chosen for the ensuing year were as follows: — President, Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; Vice-Presidents, Rev. Abiel A. Livermore, of Meadville, Penn., and Hon. Charles May, of Kalamazoo, Mich.; Recording Secretary, Rev. J. G. Forman, of St. Louis, Mo.; Corresponding Secretary, Rev. Stephen H. Camp, of Toledo, Ohio; Treasurer, Jefferson Wiley, of Detroit, Mich. Executive Committee, Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. A. D. Mayo, of Cincinnati, Ohio; Rev. Robert L. Collier, D.D., of Chicago, Ill.; O. G. Steele, of Buffalo, N.Y.; and J. C. Hilton, of Chicago, Ill. Finance Committee, Jefferson Wiley and A. W. Rice, of Detroit, Mich.

Rev. George W. Skinner was installed as pastor of the Society in Stoneham, Mass., on Wednesday, June 27. The order of services was as follows: Introductory prayer by Rev. Richard Metcalf, of Winchester; reading from the Scriptures by Rev. Edward C. Towne, of Medford; sermon by Rev. Thomas Hill, D.D., of Cambridge; installing prayer by Rev. Willard Spalding (Universalist), of Salem; address to the pastor and people by Rev. Grindall Reynolds, of Concord; benediction by the pastor.

Rev. Henry L. Myrick was installed as colleague pastor with Rev. Joseph Allen, D.D., over the Society in Northborough, Mass., on Wednesday, June 27. The order of services was as follows: Invocation by Rev. George M. Bartol, of Lancaster; selections from the Scriptures by Rev. George N. Richardson, of Westborough; sermon by Rev. Nathaniel Hall, of Dorchester; installing prayer by Rev. Alonzo Hill, D.D., of Worcester; right hand of fellowship by Rev. Benjamin H. Bailey, of Dedham; address to the people by Rev. George S. Ball, of Upton; concluding prayer by Rev. Joseph H. Allen, of Jamaica Plain; benediction by the pastor.

THE CORNER-STONE of the building for the Children's Mission to the Children of the Destitute in the City of Boston was laid on the afternoon of Thursday, July 12. Prayer was offered by Rev. Ezra S. Gannett, D.D., and addresses were made by Hon. Albert Fearing, President of the Society; Hon. Frederic W. Lincoln, jun., Mayor of the city; Henry P. Kidder, Esq., one of the Vice-Presidents of the Society; and William B. Spooner, Esq. The new building is to be located on Tremont Street, near the foot of Common Street, and will be arranged with reference to the various wants of the mission.

THE FIFTIETH ANNUAL VISITATION OF THE DIVINITY SCHOOL AT CAMBRIDGE took place on Tuesday, July 17. The following were the graduates: Seth C. Beach, of Marion, N.Y.; James V. Blake, of New York, N.Y.; William Ellery Copeland, of Roxbury; George M. Folsom, of Cambridge; Henry F. Jenks, of Boston; Joseph H. Senter, of Lynn; Henry G. Spaulding, of Cambridge; and Jabez N. Trask, of Cambridge.

THE ALUMNI OF THE CAMBRIDGE DIVINITY SCHOOL held their annual meeting on the afternoon of Tuesday, July 17, and re-elected the officers of last year, viz.: Rev. George W. Briggs, D.D., of Salem, President; Rev. George W. Hosmer, D.D., of Buffalo, N.Y., Vice-President; and Rev. Edward J. Young, of Newton, Secretary. Rev. Ezra S. Gannett, D.D., of Boston, was chosen to deliver the annual address before the alumni next year.

MR. WILLIAM ELLERY COPELAND was ordained as pastor of the Society in Brunswick, Me., on Thursday, July 26. The order of services was as follows: Introductory prayer by Rev. Cazneau Palfrey, D.D., of Belfast, Me.; reading from the Scriptures by Rev. John T. G. Nichols, of Saco, Me.; sermon by Rev. George Putnam, D.D., of Roxbury, Mass.; ordaining prayer, by Rev. Amos D. Wheeler, D.D., the former pastor of the Society; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. Charles C. Salter, of West Cambridge, Mass.; address to the people by Rev. Charles C. Everett, of Bangor, Me.; benediction by the pastor.

Rev. Richard Coleman has accepted a call from the Society in Mendon, Mass.

Rev. Augustus M. Haskell has accepted a call from the Society in Manchester, N.H.

Mr. George Batchelor, a graduate of the Meadville Theological School in the class of '63, and of Harvard College the present year, has accepted a call from the Barton-square Society, Salem, Mass.

Rev. Henry W. Brown has resigned the charge of the Society in Augusta, Me.

Rev. William L. Chaffin has, on account of continued ill health, withdrawn his acceptance of the call from the Society in Fitchburg, Mass.

Rev. Samuel D. Robbins has resigned the charge of the Society in Framingham, Mass.; the resignation to take effect at the close of his ministerial year in March next.

Rev. Edward C. Guild has resigned the charge of the Society in Canton, Mass., and accepted a call from the new Unitarian Society in Ithaca, N.Y.

Rev. Charles F. Barnard has resigned his position as minister and superintendent of the Warren-street Chapel, Boston; and Rev. William G. Babcock has been chosen by the directors of that institution, as his successor.

Rev. Thomas Hirst Smith, of Rochdale, Eng., has accepted a call from the Society in Charleston, S.C., and will enter upon his work in October.

Rev. George W. Hosmer, D.D., having been invited by the trustees of Antioch College to become the president of that institution, has accepted the position, and resigned the charge of the Society in Buffalo, NY., of which he has been pastor for thirty years.

Rev. James K. Hosmer has resigned the charge of the Society in Deerfield, Mass., and has accepted an appointment

as Professor of English Language and Literature in Antioch College.

Rev. Edward W. Hathaway, a graduate of the Meadville Theological School in the class of this year, and who was ordained to the work of the ministry at Buffalo, N.Y., during the recent meeting of the Western Conference, has accepted the call of the Society in Marietta, Ohio, and has entered upon his duties there.

Mr. James B. Moore, of Concord, N.H., has accepted a call from the Society in Lawrence, Mass.

The Maine Unitarian Conference will meet at Augusta, Wednesday, Sept. 5.

The National Conference of Unitarian Churches will meet at Syracuse, N.Y., on Tuesday, Oct. 9.

SPECIAL NOTICE.

It will be seen by the report of the meetings of the Executive Committee, that all donations received later than Sept. 30, will be regarded as belonging to the contributions for another year. Immediately after that date a complete list of acknowledgments will be published, covering all the contributions actually paid in for the year then closing. It is hoped that all our parishes proposing to contribute, that have not handed in their collections, will do so at once.

ACKNOWLEDGMENTS.

1866.			
June 16.	From	Marcus Spring, Eagleswood, N.J.	$5.00
19.	„	Society in Portsmouth, N.H.	1,000.00
20.	„	Rev. Calvin Lincoln's Society, Hingham, additional (in all $83.06)	31.50
21.	„	"an old lady in Roxbury"	100.00
25.	„	Society in Fitzwilliam, N.H.	16.00

June 27.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	$330.40
27.	„	Society in Northumberland, Penn.	32.27
27.	„	Society in Dublin, N.H., on account	17.00
27.	„	Society in Newburyport, for Monthly Journals	18.00
28.	„	Rev. Edward E. Hale's Society, Boston, additional	500.00
28.	„	Society in Troy, N.Y., additional	15.00
29.	„	Society in Lancaster	115.00
30.	„	Society in Kennebunk, Me.	250.50
30.	„	Rev. Dr. Gannett's Society, Boston, additional	150.00
July 2.	„	Society in Haverhill, including life-memberships for Hon. E. Kimball, J. A. Appleton, Mrs. M. Longley, and Mrs. E. P. Minot	120.00
2.	„	Rev. C. D. Bradley and Rev. Charles W. Buck, as annual memberships	2.00
5.	„	Mrs. G. M. Richmond, Providence, R.I.	50.00
5.	„	Mrs. John Fox, Portland, Me., for India Mission	20.00
6.	„	Society in Beverly, additional	14.00
9.	„	Society in Lawrence	100.00
10.	„	Society in North Chelsea	20.00
11.	„	Rev. Dr. Newell's Society, Cambridge	800.00
16.	„	Society in North Easton	500.00
16.	„	friends in Medford	35.00
17.	„	East Society, Salem, including life-memberships for Rev. Dexter Clapp, Mrs. C. T. Beane, John Webster, J. S. Kimball, Francis Peabody, Mrs. Francis Peabody, Nathaniel Brown, R. D. Rodgers, N. J. Kinsman, and Joseph Peabody	390.00
17.	„	Society in Dublin, N.H., additional, including life-membership for Thaddeus Morse, and $15 to complete life-membership of Rev. G. M. Rice, (in all $55.)	38.00
18.	„	Society in South Scituate	25.00
21.	„	Abram Mudge, as an annual membership	1.00
22.	„	George Forbes, Westborough	3.00
24.	„	F. M. Stone, executor, as legacy of the late Ellen M. Smith	1,000.00
24.	„	Society in Watertown	300.00
24.	„	a Unitarian friend	2.00
25.	„	Dr. Brown, Calais, Me.	1.00
26.	„	Society in Bangor, Me., including life-memberships for Thomas W. Baldwin, Mrs. H. A. Wood, and William C. Crosby	500.00
28.	„	Society in Milford	15.00
28.	„	Societies in Providence, R.I., additional	1,975.00
28.	„	Society in Augusta, Me.	30.00
Aug. 1.	„	Miss L. E. Penhallow, Lowell	3.00
6.	„	Society in Pepperell	20.00
9.	„	Rev. T. J. Mumford's Society, Dorchester, for Monthly Journals	15.00
11.	„	Society in Bolton	33.35
13.	„	Thomas Brown, Galveston, Texas, for India Mission	10.00
13.	„	Society in Duxbury	40.00